

A Student Publication of
Avila College

FREE

Kansas City, Mo.

FALL

March 9, 1973

Vo. 3
No. 7

Avila students attend leadership conference

On Friday, February 23rd, five representatives from Avila College travelled to Springfield, Missouri, to participate in Drury College's Second Annual Student Leadership Conference. Mary Carol Liss, Tom Gill, Bob Johnston, Tom Joyce and John Rasiej spent two days in discussion of the role and structure of student government. Among the other colleges represented were Drury, Baker, William Jewell, Southern Methodist, Southwest Missouri State and Central Bible.

To commence the conference, a group dynamics session was held in order to allow the acquaintance of the representatives and to demonstrate the importance of cooperation. Later in the day, resource centers were held on such topics as communications and public relations, minority representation, mental health, parliamentary procedure, and trends in student life. These centers stimulated ideas on improving student government.

A banquet was held in the evening. Dr. John Blackburn of the University of Denver was the key speaker, addressing the body on the future of private colleges. Emphasis was given

to the point that each college must find and publicize its uniqueness.

An informal discussion following this included Dr. Blackburn and Dr. Earle Clifford, who was instrumental in the drafting of the Joint Statement on the Rights and Freedoms of Students.

On Saturday morning the representatives participated in conferences on student government with regard to campus life, government, educational policies, public relations and apathy. These sessions enabled delegates to compare life at the various colleges, and to see how the governments and administrations handle school life. Afterwards was a panel discussion led by President Dixon of Antioch College, President Everheart of Drury and President Ruthenberg of Southwest Missouri. The topic was student involvement in the formulation of school policies.

At the conclusion there was an evaluation of the conference by Dr. Clifford and Mr. Ray Aton, a trustee of Drury, stressing future change and the value of communication between students and trustees.

Newsbriefs

A reminder to those few who have not marked it in red on their calendars: No classes next Friday. It's midsemester break!

Rumor has it that a certain priest in Campus Ministry unsuccessfully tried to grow a bean plant. After two weeks of careful nurturing, it was found that one small item was missing in the soil — the bean! Free Fall sympathizes with this tiny oversight and hails anyone who attempts to cultivate small miracles!

Seniors! Have you made your appointment with Rembrandt Studios for your graduation pictures? Call the studio at 381-8274 soon if you want that "only 71 more days to go" glow captured forever on film.

Les Amis de la France of Avila College recently hosted a Mardi Gras celebration of L'Alliance Francaise of Kansas City. The masked party was held in Marian Center for regular members of the Franco-American organization and for high school members of the Jeune Alliance. Costumes were fashioned after characters created by the classic French playwright Moliere.

Attention !!

Attention !!!

All those interested in working on an Avila yearbook, please come to an important meeting to discuss planning.

Date: March 22 (Thursday)

Time: 7:00 p.m.

Place: Student Union

P.S. If interested but can't attend, contact Lin Staten at 942-8780.

Good word from campus ministry

In response to a number of requests, there will be a new schedule for the Saturday Mass. On the first and third Saturday's of each month, the Mass will be at midnight in the student union. On other weeks, the Saturday Mass will remain at 4 p.m. in the Campus Ministry room.

The Campus Ministry room, upper level of Marian Center, is designed to serve various purposes. It will provide an office for the Campus Ministry staff at the following times:

Father Frank Schuele: Mon., Tues., Wed., Th.: 9-11 a.m.; Mon., Wed., Fri.: 9-10 p.m.

Sister Margaret Cook: Mon., Tues., Wed., Th., Fri.: 1:30-3 p.m. At all other times, it is meant to provide a place either for quiet thought and prayer, or for sharing and community with others. Members of the campus community are cordially invited to make themselves at home in this Center!

The second weekend retreat of this semester will be held at Camp Little Flower, Kansas City, April 27-29. Persons interested in devoting this weekend to personal growth should give their names to either Father Frank Schuele or Sister Margaret Cook.

The cost of the weekend will not exceed \$5 per person. (Our thanks go to the Program Board for paying the lodging expenses.) Other details will be published later.

Plans are being made now for the formation of Lenten fellowship groups. These groups will meet weekly during Lent for sharing, study, prayer, and for the pursuing of common concerns as Christians. Watch for more information on the bulletin boards. If you are interested in joining one of these groups, make yourself known in the Campus Ministry Center.

Threat art on exhibit

"Five Forms of Synthetic Nature," a series in threat art by artist James J. Craig, is currently on show in the Hole in the Wall Gallery on the Avila campus. The artist has dedicated his exhibit to Daniel P. Swift who died February 24th.

Man's ability to make things has become a threat to the balance of nature. He has tied himself to the objects he has made and, in doing so, has endangered his relationship with the environment and jeopardized his existence.

Synthetic nature, which is composed of man-made objects, poses a threat to the mental and physical well-being of mankind. This artificial reality as symbolized in the exhibit by spikes, needles, and razor blades, is a statement about fear.

"Five Forms of Synthetic Nature" began on March 2nd and will continue its run until March 31st, Monday through Friday from 8 a.m. to 5 p.m. and Saturday from 1 to 3 p.m. The gallery is located in Ridgway Hall. Due to the liability factor, only ten people will be admitted into the gallery at one time.



Artist James Craig

From Thee I Spring

by
Diana Mange

I PLEDGE ALLEGIANCE TO THE FLAG . . .
because my father pledged before me
and his father pledged before him.
OF THE UNITED STATES OF AMERICA . . .
thus named by condoning ancestors
blind to civil strife and prejudice.
AND TO THE REPUBLIC FOR WHICH IT STANDS . . .
or what I've been told it stands for
as one, unimportant citizen thereof.
ONE NATION, UNDER GOD . . .
as are all nations located
beneath the firmament of heaven.
INDIVISIBLE . . .
except economically, culturally, politically,
religiously and racially.
WITH LIBERTY AND JUSTICE FOR ALL . . .
unless there is poverty, police record, a history
of mental illness or other influential inadequacy.

So reads a recent interpretation of this outdated loyalty oath. Yet who has the audacity to even think, let alone print such a treasonous statement? These words belong not to an individual, but rather to a present stream of consciousness within the psychological cache of today's youth. The group influenced by thoughts such as these are categorized as being part of the neo-"lost generation." Like the forefathers of the original "lost generation," such as Hemingway, Steinbeck and Pound, this new lineage has a story to relate. From 1920 to 1940, the "lost generation" dominated the literary world with writings of the war and post war temper. Its motto was, "In life you lose, of course, but what counts is how you conduct yourself while you are being destroyed." This attitude relatively disappeared until the latter half of the 1960's, at which time a rebirth of the ideal emerged and lit on the lips of the young generation. This transaction of values, or renaissance of thoughts taking place within the minds of the youth is what brought about identification with the neo-"lost generation." What,

then, is Neo's story? The plight to free expression, the struggle to be heard.

Being born in the last half of the twentieth century is not, some will claim, an untimely misfortune. After all, this is the age of technology. This is the age of "find yourself or be damned." This is THE age. Its inhabitants, therefore, should be proud of their position within the massive cosmopolitan. What other generation could boast that it was the transformer which converted the antiquated electrical waves of yesterday into the radio-active beams of tomorrow? What other generation could be called the wall socket which uses the power of the hidden wires to produce active, purposeful energy? What other generation could so endure the death of Mickey Mouse and the birth of Sesame Street? A unique generation, born, so it seems, for a distinct purpose; half way between the broom and the vacuum sweeper, the icebox and the refrigerator, the radio and the television, the war and the peace.

"We are approaching Utopia," so optimists state, but it all depends on the neo-"lost generation." And Neo, how does it feel? Suspended between two worlds, one of reality, the other of dreams. In the middle of these extremities, one's mind is stretched in pain, incomprehensible by a society, and yet unconquerable by one's heart.

Too young to be outmoded, too old to be modern, the 1950 inductees are now of rare dimension, indeed. Father says, "Fight!" Five-year-old brother Johnny asks, "Why?" And who is left to answer to both? Father says, "Keep to your own kind." Brother Johnny plays with children of various ancestry. Who, then, is left to explain each attitude? Father says, "America, love it or leave it!" Brother Johnny wonders why "America" is. Yet who is left to understand the differences. Naturally, the burden falls upon the neo-"lost generation." The generation of peace posters, of brotherly love, of Jesus freaks, and yet, the generation of the atomic bomb.

To go even further, this is a generation which must endure such statements as: "The world will be a new place in a few decades." "Through a process of evolution, technology is transforming the earth into a 'global village.'" (This phrase coined by futurologist, Marshall McLuhan.) "In time all nations of the world will live in harmony, side by side, sharing each other's hardships and profiting from one another's benefits." "It takes, of course, time and patience." "Our children will taste peace, our children will visualize Utopia." "One is not expected to alter one's values overnight, however." "Cosmic togetherness constitutes painful endurance."

It is fact that one may, with very little effort, tune into what is happening on the other side of the globe by a mere twist of the television knob. It is also a fact that the lingering pains of the Vietnam war are being soothed. It is an opinion that mere knowledge of distant lands will bring nations together. It is also an opinion that we have reached the end of wars. Most essential, however, is the opinionated fact that this "worldly overhaul" will be relatively obstacle-free. "The older gener-

ation will die off soon and the young generation will grow up in a peaceful atmosphere." Rationally speaking, this may seem logical. But have we forgotten the neo-"lost generation?" What will become of those few fortunate souls born just in time to taste both war and peace? Not a big bite of either, of course, but enough to intermingle the bitter with the sweet. Stuck, as it were, about to consume the fourth dish of a seven-course dinner; midway between the liver-asparagus and the pineapple sundae, expected to digest both extremes.

What, you may ask, is the point? Why all the parables? What is all this nonsense about a "suspended generation?" Quite frankly, it is all relevant, that is, relevant to a member of this in-

between age. He understands the frustration of living a childhood with a set of values which are far outdated by his 15th birthday. He knows what it is to begin his education under a strict mechanical administration, then, overnight, to be "turned-on" to a technological foundation. He has fought to climb the social ladder of his ancestors only to discover that the ladder no longer exists. He is confused, and justly so. He is frightened and with just cause. Perhaps the Elders and the Babes do not understand. But they have lived and will live in a uni-life style. They have not been torn between two ends. They have not had to survive the transformation. The old and the very young hold their separate shores. One sits north, the other sits south. The only connection between the two distant points is a small, weather-worn walkway. Maybe this structure will collapse, perhaps it will endure. At least it is making an effort to "bridge the gap." The neo-"lost generation"; walk on it, abuse it, hate it, then try to understand. Like its predecessor, it will "conduct itself well in the losing battle that is life."

I PLEDGE ALLEGIANCE
TO THE FLAG . . .

I suppose it's the right thing to do.

Amnesty: to bury no more sons

No one is fool enough to choose war instead of peace. For in peace sons bury fathers, but in war fathers bury sons.
— Herodotus

by
Rick Serrano

Last month President Tricky announced publicly that American involvement in Southeast Asia was coming to a final and honorable end. Peace is at hand and the POW's are finally coming home.

Yet many of us, especially a small band here on campus, found the announcement to be rather demonstrative of its deliverer, tricky. Welcome home, soldier boys and all that. But one factor of the cease fire seemed to be omitted in the message. What of amnesty to the dissenter? We haven't yet seen the bright, colored 'Welcome back, you beautiful men' signs greeting more than 500 draft resisters along a red, plush carpet outside federal prisons. Has anyone painted in majestic, tearful lettering 'Welcome back, we love you' on a paper tablet and nailed 10,000 military prisoners newly liberated from the stockade? Did you ever wear a silver bracelet bearing the name of one of the over 70,000 draft evaders living in foreign countries?

Frank Schuele has been distinctively disturbed by these questions. "On the night of the President's speech," he said, "we (includes Liz Gattton and Liz Wall) were at first naturally excited and happy with the good news of the war's end. But the more we thought of it and discussed it, an element of dishonesty on the part of Nixon seemed to be prevalent. How he continually referred to an honorable peace, and the emotional play on the wives of the POW's.

We sort of sensed that his words were meaningless," he continues, displaying only power. He came off negative towards amnesty. Then a super-depression thing set in amongst us, you know, an irrelevant despair. Positivity was not mentioned.

"Later that night we began to map out a plan by which we could speak of amnesty. We decided to first raise a moral, conscientious awareness of the need for amnesty of moral objectors. Secondly, to play an active part in seeing our objectives through.

"Our core group, consisting of Sister Audrey Olsen, eight students and myself, have been trying to initiate a truer concept of amnesty — that of reconciliation. We wish to insert to the public conscience the notion of amnesty as a moral imperative. Again, establishing the Christain viewpoint of reconciliation as the key word.

"We have contacted many of the area

colleges," Frank explained. "UMKC, Rochhurst, Longview and Park. Together, we are drawing up a petition to Jefferson City requesting amnesty. Also the Shalom House Center for Creative Non-Violence, in Kansas City, Kansas, and the American Friend Service Committee, a Quaker organization of a Society of Friends have also responded heartily to our objectives."

Along with local demands for amnesty, the issue has reached the congressional level as well. Senator Edward Koch of New York has introduced a bill calling for the total amnesty of all war resisters. This bill carries with it two stipulations that must be met by those seeking readmission to the United States. The deserters must appear before a Presidential review board to have their case

examined. And they must fulfill a two year hitch in one of the following: the army, VISTA, a public health service hospital, or a VA hospital. They will also be granted a one year grace period in which the evaders and resisters can decide whether to apply or not for amnesty.

But then, of course, Robert E. Lee applied for amnesty in the post-Civil War period as an example to other Southerners. The majority of the Confederates were pardoned. Lee's petition was not acted upon and he remained forever disharred from office. (And Charlie Chaplin, the lonely tramp in raggedy pants and overgrown shoes, has never been reconciled.)

Amnesty comes from the Greek word meaning forgiveness. But it appears the American people are more willing to forget than forgive. We have buried too many of our sons and brothers in Vietnam. Shall we now bury the others from our minds, allowing them to despair in their own solitude?

Staff

Editor	Lin Staten
Staff	Cindy Fadden, Arthur Cristwell, Rick Serrano, John Rasiej
Contributors	Sue Coslet, John Rasiej
Typist	Monica Rafter
Artist	Tom Vaughn
Advertising Manager	Arthur Cristwell
Faculty Director	Mary Ann Fairchild

Brave new world: one step more to 1984?

Sitting Quietly doing nothing;

Spring comes

And the grass grows by itself.

Abortion is based upon the same principle that the Nazis used to rationalize their extermination of the Jews. It is the principle that an innocent human being can be killed if his existence is inconvenient or uncomfortable to others.

The Supreme Court recently ruled that a pregnant woman had a right to privacy. Her privacy includes the choice to have an abortion. In making the ruling the court sidestepped the issue of when life begins, and avoided any consideration that the unborn child may have the right to life. The fetus has not been declared a "person" according to the constitution. The argument as to whether or not life begins at conception or not is an issue on which the court based its decision. Justice Harry Blackman stated that "When those trained in the respective disciplines of medicine, philosophy, and theology are unable to arrive at any consensus, the judiciary, at this point in the development of man's knowledge, is not in a position to speculate as to the answer." Unfortunately the Supreme Court did not follow Justice Harry Blackman's advice and decide whether or not the fetus is considered a person before making the ruling that an abortion is legal. The constitution should make it clear as to whether the unborn is "legally" a person.

There are three essential points that were stated in the January 23, 1973 issue of the Kansas City Times in regard to the ruling.

1. The first three months of pregnancy the mother and her physician may make the decision to terminate the pregnancy without interference from the state.
2. In the second three months, the state may regulate abortion procedures, but the mother and her physician still may make the decision and the states may not forbid abortions.
3. In the last three months the period when the unborn child has a good chance to survive outside the womb, the state may regulate, even prohibit abortions except for the preservations of the life of the mother.

Abortion, the terminating of the unborn's life is now the decision of the mother and the physician. A mother does have the constitutional and human right to privacy. That privacy now enables the mother to kill an unborn child.

"It is ironic that on the very day that the President of our nation choose life over death on the battlefield the Supreme Court of our land chooses death over life in our hospitals." (Jan. 23, 1973 *Star*)

"More deaths will result from the court's decision than from all the wars, but taking life by abortion will increase at a rate which will stagger the human conscience. It has been estimated that 1.6 million lives will be snuffed out a year by abortion." (Jan. 23, 1973 *Star*)

"Archbishop Streker said the decision is an attack on the dignity of human life in our country." (Jan. 23, 1973 *Star*)

The Man Who Was Put in A Cage, a parable by Rollo May, asks the question, What would happen to a living person if his total freedom or as nearly as we can imagine — were taken

away? It is the story of an experiment that kept a man in a cage like the animals at the zoo. The effects of the experiment provide useful information about how man reacts to change. He learns to accept. Man is adaptable to what is around him. The man in the cage expressed no anger, no rationalization and relieved no emotions. His face was empty and meaningless. Nothing mattered to the man any more. The man had become immune to his loss of freedom. Abortion will produce the same type of effects. We will become immune to the fact that we abort innocent human beings. The value of life is destroyed. Eventually, will we become immune to the realities of abortion?

The value of human life is being destroyed in abortion. That value in abortion is being denied. If there is anything that can destroy the value of life, it would be a world without loving and caring, a world of calculated and self-centered priorities, without loving and caring a world would lose the concept of sacrifice, a world in which the individual becomes expendable in proportion as he becomes burdensome, a world in which the value of a man, like the value of everything else is set by the law of supply and demand.

"No man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were. Any man's death diminishes me because I am involved in mankind, and therefore never send to know for whom the bell tolls; it tolls for thee." John Donne's words explain that whatever man does, his actions will affect other men. In deciding abortion is legal, man should foresee other problems of extermination. What about the old, and the mentally retarded? The life destroying acts of infanticide and euthanasia. Whatever directions society takes on the controversial issue of abortion the burden of that decision and others like it, will rest upon the

generations of the future. As Rollo May said poetically, "Man has to live by fate and part of his wisdom is to accept that fate."

Cathleen Cotton

Who am I to say; Who are you to say?

Yesterday, as I sat through another sermon at Sunday Mass, I finally decided to try and stop being the apathetic person I have, if you can believe it, even tried to be. My pastor is a very self-righteous and outspoken man and up until yesterday I always tried to take opposite views from those he expressed. For the first time I felt that maybe he is right. Maybe my twenty years of Catholic education have had their effect on me after all. Maybe my parents aren't as old-fashioned as I always thought. Maybe I should not feel embarrassed that my ideas are not as "with it" as they should be.

The subject that I feel is worth expressing my opinion about is that of abortion. I am not quite sure if my decision has to do with the fact that I am Catholic or that I am a young adult and that I came to this decision on my own. I hope it is the latter.

I always thought that when it came time to decide on abortion I would be in favor of it. Mainly, because there is a movement among those of the younger generation to accept abortion. I have often sympathized with the situations in which it would have solved problems. But after my reflections on legalizing the killing of the fetus, which could lead to showing "mercy" to elderly people, to the mentally ill, I have decided against abortion.

Over Christmas a very good friend of mine named Mary was taken to the hospital. She had been married for over a year and she was three months pregnant. Three days after Christmas she lost the child she was carrying. Mary and her husband were painfully disappointed, they wanted very much to have a child. Think of all the aborted children Mary could have loved. I do not feel that there is anyone on this earth who has the right to take over God's work and say, "This child should not live, it should be done away with." I, for one, cannot say that I would ever want to make such a decision. I know that there are many people in adoption and foster programs who are extremely willing to take these children whose lives might otherwise be aborted. Another factor is that with the "pill" and planned parenthood, there are not going to be that many babies to adopt in years to come. Why is a couple like Mary and her husband refused a child, or why does a unwed girl of sixteen give birth? These are questions that no man has the power to answer. Just as no man or society can legislate who shall live, neither can any man or society legislate who shall die.

I have done some volunteer work with "exceptional children" and my experiences with these sensitive and loving children would only reinforce my feelings that they deserve the right to live.

This week some parishoners from the neighboring parishes in Johnson County are going to Topeka to debate against the passing of the new bill on abortion. I do not know if the bill will be passed by the legislature or not. If it passes and legalizes abortion, I cannot help but think that Americans will still not be satisfied. Twenty years from now, abortion will be an everyday practice. Then, the people will want to "help" solve the problems of the ill and elderly people. After all, if they lived for over sixty years and they are now sick, wouldn't it be alright to "help them die" of "not help them live?" If the elderly can be eliminated out of mercy, then why not show such "mercy" to the mentally ill, or anyone, for that matter, who for one reason or another cannot function usefully according to society's standards?

I am twenty years old and a member of the "now" generation and it is with pride and strong conviction that I take a stand in opposition to that of many of my peers. At long last, these are my feelings. I do agree with the rulings of the Roman Catholic Church, that life is the most precious gift of God and He is the only one who can take it away. I do agree with my parents, and the older generation. Isn't it ironic that the generation that is so ecology-minded, so conservation-minded, so involved in restoring life, is in support of the acceptance of abortion? The greatest minds of our times have not taken the responsibility to say when life actually begins for the fetus. If they will not say, then who am I to say? Most of all, who are you to say?

Jane VanGarsse



Apathy hill?

Throughout high school, I anticipated beginning college. I believed year after year that I was coming closer and closer to my real goal — college, a place where I could learn about the real world. I wanted to go a step beyond learning from books, I wanted to learn from people.

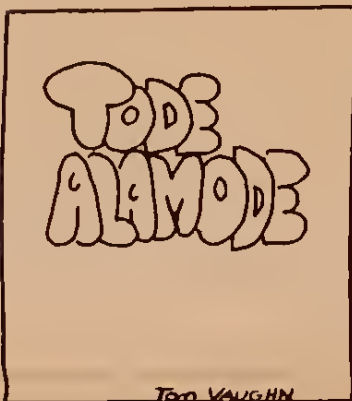
After a semester at Avila, I have discovered that this is not what I had been waiting for. The atmosphere in some of the classrooms bring back memories of junior high school. Attendance was then and is now required. Sometimes I wonder if I am a trapped audience on which teachers release hostilities and boost egos. What would happen to these teachers' worlds if they discovered that many students could easily pass their examinations without ever having attended a lecture? Pop quizzes remain to make sure that we are understanding the material being covered. Some classes would be a *real* bore if I didn't have the excitement of

geographical location we do not get the opportunity to interact with the world. The statement in last year's catalogue, "The Avila campus, located in south Kansas City affords students easy access to all these events (philharmonic, art displays, theater, zoo, opera)," should be amended, "if you have a car or hitchhike." Because of this isolation from the real world students fall into an Avila centered pattern of existence. Education is more than a college campus. It is meeting and working with people — all different kinds of people. Because the students at Avila become so wrapped up in this world very little contact is made with the outside world. People become apathetic.

Worse than all of this is that the students are content to live in the protective shell of Avila. There is no desire for a more challenging and exciting curriculum, more social freedom or more contact with the outside world. There is an Avila mold which the students here conform to for lack of any other direction to take.

Examine the Avila you know and consider the Avila you would like to know. Avila has boundless possibilities, but we must plant the seeds before they can grow.

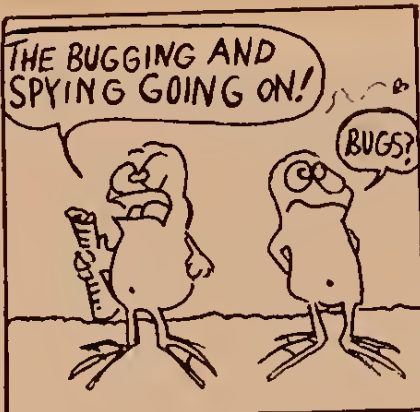
Elizabeth Wall



guessing what would be asked on the "pop" quiz of the day. Modern psychology tells us that learning cannot take place by force. Retention does not occur until the student is motivated to learn. This can only occur in a relaxed and free classroom where the teacher is sensitive to the needs and desires of the students. No matter how high the motivation it can be stifled by a teacher who follows an inflexible schedule. For example, I have just this semester lost my love of several subjects and my desire to learn about others by just such uncreative schedules. On the other hand, I now have an interest in philosophy and in geology because of two sensitive teachers I had last semester. The problem of students finding irrelevant requirements boring can be solved by allowing these students to test out without attending lectures or by more individualized courses of study.

Avila can also grow socially. Contact with the outside world is limited mostly to fraternity parties. The first few frat parties are fun, but like television you become bored with the lack of intellectual and emotional maturity. Even if one should be lucky enough to meet one of the seven charming young men pictured in the first ten pages of Avila's catalogue, she would only have five times to entertain him at school, as open dorms are few and far between. The statement that we don't have hours should be qualified. Hours are over at 4:30 a.m. for at this time the dorms are locked up and you are forced to spend the night elsewhere. The program board has made valiant attempts to involve the campus in activities, but the campus is basically uninvolved.

Intellectually Avila is rather self-oriented. Of course we have the facilities to keep us up on the happenings of the world, but because of



Breakdown blues

I heard somewhere that writing down your trials and troubles may help keep the blues away. In my case, it could ward off a "one of those days" breakdown!

I'm sure everyone knows the feeling — you get up and nothing's left in the closet to wear except your footed-pajama bottoms and an old oxford blouse — then you know it'd be better just to hop back into bed and sleep for another day or two.

Well, today I stayed up anyway. It was bad enough that the cocoa burned and I had to wear different colored socks, but backing into a bright blue VW on a perfectly clear, sunny day? And all I really wanted to do was mail a letter. If only I hadn't written David a letter last night...

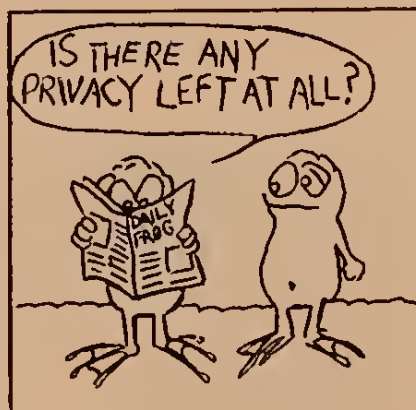
Top all this off with a bad test grade, a lot of strange vocabulary words, and an accounting problem that's \$10,000 off, and there might be a vague realization in your mind of why I'd like to take an overdose of anything right now.

Cheryl Pollman

Happy homemaker?

The stigma placed on homemakers today by the advocates of women's lib is creating many unnecessary enemies for the movement. No woman who chooses raising a family as her vocation and regards it as a truly rewarding experience appreciates being categorized as oppressed, thwarted, or desperately unhappy. For it seems that women's lib does not acknowledge the existence of the "happy housewife". Rather, its advocates regard the homemaker as a prisoner chained to unending drudgery and one who has little contact with the great teeming world outside the boundaries of her supermarket. Yet, what job is exempt from a certain amount of tedious repetition? Despite those rosy pictures Glamour magazine paints, that free-living career girl with the fantastic job of fun and excitement just doesn't exist. Even if there were such jobs, there certainly wouldn't be enough to them to satisfy the feminine population.

It seems unfair that because a number of outspoken feminist leaders were unable to find fulfillment in the duties of being a homemaker that it should suddenly become something less than a career. A contented family in an organized household that radiates the warmth of a home does not simply fall together. It requires a woman with stamina and devotion and a quality of sensitivity to the needs of her family. But the attribute she possesses that seems to be forgotten most often, especially by the feminists, is that of intelligence. It takes a special wisdom to maintain the healthy balance between the time she spends with her children and that which she spends with her husband. It also takes the right intelli-



gence to know just how much time to devote to oneself. Not just any dingbat can juggle a hudget through the various crises that come inevitably to every family. The list could continue endlessly, each addition only making it more obvious that the homemaker is a truly unique individual in her own right.

Please understand I feel the women's liberation movement is needed. It is only that, as in the case of so many new movements there is a swing from one extreme to the other in an effort to balance things. There are radicals who

Letters

Dear Editor:

If you had your eyes open anytime from February 14th through the 20th, you probably saw signs urging you to attend a talk by Dr. Richard Baulding. Those who came felt that it was definitely an hour and a half well-spent. Through slides and a stimulating speech, he made the audience realize that a natural environment is everyone's responsibility and should not be left for someone else to take action on. He spoke about positive things to do to get the town council to realize its mistakes in spraying to keep grass from growing. He is continually writing his congressmen to vote yes on pro-environment legislation. He reads the paper to inform himself about what the governor's plans are for the whole state's natural resources. He is a world traveler and his slides included monuments such as the Parthenon and the Roman coliseum. The sulfur oxides in the air are slowly eating away the materials of which these and hundred of other buildings are made.

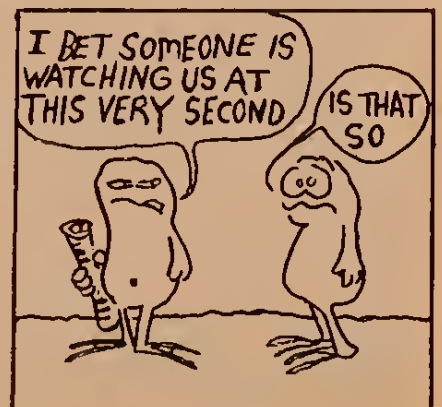
After a question and answer period, a small core group of people interested in continuing more programs such as this was organized. The next speaker will be Mark Shipero from Citizens Environmental Council on March 8th. Unfortunately this paper won't come out until after that, but we'll keep you posted on activities here on our campus and also citywide through a bulletin board posted in the Student Union and on the biology office bulletin board. Become active in this movement if you want a world for your children and grandchildren in which to live.

Ecology Awareness
Grace Huhman

Come alive! Be AWARE

is reality do not contribute favorably to their movement and of course those objects of their criticism who must suffer at their hands. In an effort to change the centuries old status quo of women, there has been, whether intended or not, a destruction of basic values that are centuries old. Feminists need to re-evaluate their position and resolve that in their struggle for equality and justice for women they will preserve what is good while destroying the evils that have long accompanied the suppression of women.

Julie McClain



Letters Letters Letters Letters Letters Letters

To the Editor:

Growing numbers of institutions of higher education are committing themselves to the idea that college-level achievement should be recognized and rewarded no matter how it is attained.

AVILA COLLEGE is taking part in this new trend in higher education by participating as a test center for the College-Level Examination Program (CLEP). There are approximately 500 such "open" test centers in the Midwest, where CLEP tests are administered to anyone wishing to take them.

CLEP was presented to colleges and universities in 1966 by the College Entrance Examination Board (CEEB) as a way to give people a chance to show that they have the equivalent of some college education even if they've never been to college. The program has been funded for the CEEB largely through grants from the Carnegie Corporation, which has contributed over \$3 million for CLEP since 1966.

Since its beginning, CLEP has offered returning Vietnam veterans, housewives, company employees, former college drop-outs, technicians, secretaries — people from literally every walk of life — the chance to turn the learning that they have gained outside the classroom into credit toward a college degree.

The learning needed to score well on the CLEP tests can be gained through any number of avenues. Correspondence courses, educational television, extensive reading, and company training programs are only a few of "non-traditional" learning that occurs outside of the traditional college experience of regular lectures, examinations, and term papers.

In many cases, high school graduates headed directly for college have had strong academic programs in their high schools. Such students have used CLEP to gain college credit before attending a single college class. In these cases, the students save the time and money they would have to spend on repetitious learning in their first year of college.

CLEP tests are designed to measure knowledge by comparing it with what the college undergraduate is expected to know. The validity of such testing is proven by the fact that nearly 1,200 colleges across the country are now awarding credit on the basis of CLEP scores. In 1967, only 55 institutions were taking part in CLEP. The policies on the amount of credit awarded and the minimum scores required vary from school to school.

The CLEP examinations are offered to the public during the third calendar week of each month. At AVILA COLLEGE the Subject Examinations are offered on the third Monday of each month and the General Examinations on the third Saturday of each month. Students may register for these examinations at the Testing Office, O'Reilly Hall approximately three weeks prior to the actual testing date.

The CLEP tests are of two types: General Examinations and Subject Examinations. The General Exams are batteries of multiple choice questions that measure the broad general educational background that college freshman and sophomores are expected to have. There are five different General Exams, each concentrating on a different liberal-arts area.

The Subject Exams are specialized to measure a person's achievement compared to material presented in actual undergraduate college courses. The 29 different Subject Exams are considered equivalent to final, end-of-course tests in comparable college courses.

The CLEP tests are demanding, but are designed to be fair yardsticks of college-level learning. People who go through the time and effort of taking the tests and doing well on them are usually heading themselves onto the road of continuing higher education. Prospective CLEP candidates are encouraged to examine the policies for the use of CLEP scores applied to their particular curriculum.

Carolyn Koppes
Testing Office

Fellow Editor:

On January 29, 1973, President Nixon sent Congress a budget of 268 billion, designed to eliminate or cripple dozens of educational, health, housing, and manpower programs, and to abolish the Office of Economic Opportunity. Some programs dealing with higher education and health will be dropped entirely. Others are to be replaced by four special revenue-sharing programs, if approved by the Congress.

Next year there will be no funds for the National Direct Student Loan program or the Educational Opportunity Grants. The College Work Study program is also being cut — even more than the figures show because more schools are eligible for it now. The basic Opportunity Grants will not begin to fill the gap left by these two programs because the requirements for eligibility and the amount of money each person can receive is different.

The answers to the dilemma aren't simple. The President is making his priorities known. It is time for us to make ours known and help Congress come to a beneficial decision on these programs. Write to your senator, your representatives. Let them know the facts. Ask for their support.

Tell your parents to write. Below are some possible places to write:

Representatives from Missouri:
Wm. Clay (1st Dist.)
James Symington (2nd)
Ms. John Sullivan (3rd)
Wm. Randall (4th)
Richard Bolling (5th)
Jerry Litton (6th)
Gene Taylor (7th)
Richard Ichord (8th)
Senators from Missouri:
Stuart Symington
Thomas F. Eagleton

Address letters to:
The Honorable (name)
United States Senate
Wm. Hungate (9th)
Bill Burlison (10th)
Senate Office Bldg. 20510

-or-

House of Representatives
House Office Bldg.
Washington, D. C. 20515

It might be well to note that according to Missouri Senator Thomas Eagleton, when Congress passed the Omnibus Education Bill last year, the purpose was not to substitute the Basic Opportunity Grants for the other programs but to fund it as an additional program because even with the old programs, not everyone's needs were being met.

Thanks for your time — I hope we can help save these important funds!

Yours truly,
Robert A. Hansen
Editor, The Delta
Missouri Valley College
Marshall, Missouri

An open letter to the Avila students:

We, the undersigned, are appalled and horrified at the unprovoked murder of 106 civilians by the Israeli air force in the recent Libyan airliner disaster. This wanton waste of human lives cannot be condoned or passively accepted by the general student population of Avila. After last fall's Munich massacre, the students were genuinely and rightfully shocked at the senseless destruction of Israeli athletes — a moratorium was held, arm bands were worn, the U. N. flag was lowered and an inter-faith prayer service was held. It is not right and just that the same deference be shown to the most recent victims of the tragic Middle East situation? We urge you to understand both sides, and not be callous to the loss of Arab lives, while being deeply grieved over the loss of Israeli lives.

Elizabeth Gatton
Karen Chandler
Anita Fenske
Kathy Blickham
Lu Ann Dixon
Anne Goldkamp
Mary Etta Cleer
Natalie Gant
Sandy Osgood

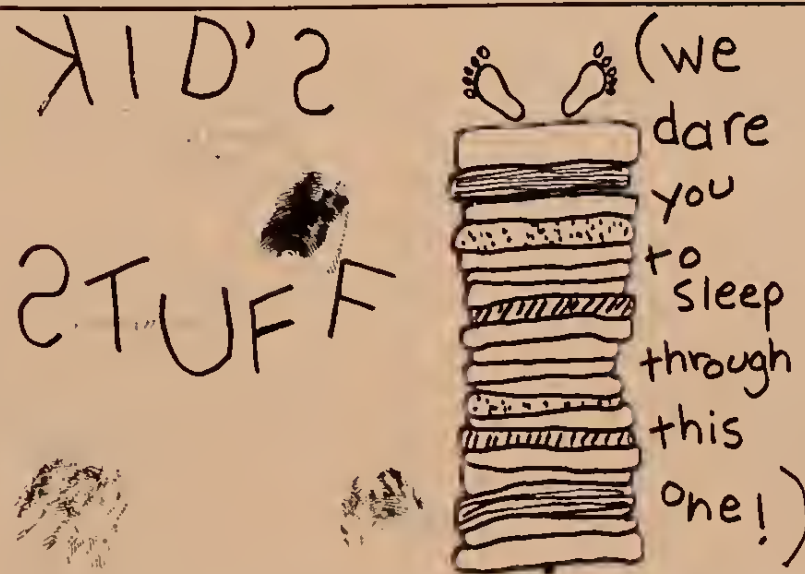
Ed note: The Financial aid office of Avila College would be most welcome to supply more information on this topic to inform in writing students, whether they receive this aid or not, and faculty members. (Those of you who know what T.D. Nixon is up to already, get those ballpoints going!)

Spring Choral Concert

Sunday evening, March 25 at 7:30 p.m. the CantAvilas and the Kansas City Catholic Chorale invite you to attend their spring choral concert in the chapel at Foyle Hall.

Gaylin Thomas, choral director of the CantAvilas, has prepared an exciting program: four art songs of Johannes Brahms and songs of the contemporary French composer Francis Poulenc. Kathie Able at the harp and Steve Redford at the horn will provide the accompaniment.

The Kansas City Catholic Chorale under the direction of Robert Thompson will present selections from Haydn's oratorio, "The Seasons." Organ accompaniment will be provided by Sister de la Salle McKeon, the director of the Avila Music Department.



Who says Children's Theatre is just for kids? This psychological hang-up is soon to be dis-proved. "How?" You may ask. A.L.T. proudly presents in its entirety, (as much as will fit in an hour & a half), the tales of Hans Christen Anderson. You will be amazed to see what is "uncovered" in "The Princess and the Pea." "The Steadfast Tin Soldier" will delight you in nothing Tat (rat-a-tat). Of course, "The Inchworm" measures up to brilliance. We must not forget the moral implications tossed around in "The Top and the Ball." "The Ugly Duckling" will quack you up. And, needless to say, "The Emperor's New Clothes" is out-of-sight. Come see for yourself. March 10th, 11th, 17th & 18th. Two performances daily at 1:30 and 3:30 p.m. in The Actor's Laboratory Theatre, O'Reilly Hall.

"Yes, Virginia,
there is a liberal arts program."

Upon rare occasions one receives those rude awakenings of which the sage Snoopy speaks. After four years at Airla, such occasions become less rare and more frustrating. Such was the case last week.

The receptionist said, "Well, you're in nursing." A pause for assent. "No, I'm not." A pause for reflection. "Uh, you are from Airla, aren't you?" (One last pause for restraint.) It required a full five minutes to explain that Airla, nominally if not verily, is a liberal arts college.

It is with equal restraint that this is repeated to you now, as many of us have been accustomed to repeat it these past years. Airla, nominally if not verily, is a liberal arts college.

How much longer will liberal arts be relegated to the shadows cast by the BS program? A provocative question mayhaps. There are many sources of this problem: the federal government and its rather loaded method of funding; the administration, which has chosen, and sometimes has been forced, to neglect areas which do not reap financial benefits so much as aesthetic benefits; the departments themselves which choose to work around the situation (usually in divisiveness) or merely accept it as fate.

The liberal arts area, particularly fine arts, had been latent, perhaps even stifled, for quite some time. It is rising up now in sections. Too bad the creative energy has not yet been merged and channeled toward ending the frustration for all liberal arts students and faculty members. As it stands, many individual departments have task enough just continuing their quiet existence, eyes to the gray sky and the four horsemen of Airla college: paranoia, discouragement, departmental chauvinism and administrative myopia.

So it is laid frankly on the table as a question and a challenge. When will the apotheosis of the BS program end, and how? It is certainly odd and ironic that a human being should be penalized for wanting to care for the soul instead of the body! Not that the latter is lacking in its own beauty and inherent worth. In fact, ideally the BA and BS programs should strive together in creation and preservation. Such not being the case, let us just hope that the same folks who made Airla's sickbed are willing to lie in it, because liberal arts is tired of lying in it for them.

Linda Staten

Editor